

FACULTY OF THEOLOGY AND RELIGION

VERSION LOG

Official descriptions of individual papers offered for the Honour School and Postgraduate Diploma, together with a table summarising recommended patterns of teaching, were published to the Faculty website on 24/05/2023. Subsequent changes to these official online descriptions will be recorded in this document (which will be uploaded to the same page of the website) and that record kept online for three years. For information about versions of the syllabus prior to Michaelmas Term 2023 or concerning expired records, please contact the Faculty Office.

In the detailed record below: strike-through indicates deleted text (~~like this~~), underlining indicates added/new text (like this).

On a discretionary basis, this log will exclude very minor changes (e.g. adjustments to formatting and corrections of simple typographical errors), which neither alter the substance of the paper description nor affect interpretation of that description.

The most recent changes will display at the top of this document.

23/04/2024 This update includes changes to a number of papers:

Addition of:

Religion in the Contemporary World

Ecotheology

Barth [Special Theologian]

Revisions to:

The Poetic World of the Hebrew Bible

The Gospels

How the Old Testament became Christian Scripture

Themes in 19th-century Theology & Religion/ Theology and its Discontents from the Revolutionary Era to the First World War

Medieval Religions

Science and Religion

Withdrawal of:

Faith, Reason, and Religion from the Enlightenment to the Romantic Age

The details of these changes, including the terms when they will take effect (for teaching and examination) are provided below.

In addition, the table of Recommended Patterns of Teaching has been updated, transferring from Hilary Term to Michaelmas Term, Faculty teaching in the following two papers:

Varieties of Judaism in the Graeco-Roman World (lectures)

Why the environment, women, colonialization and Black lives matter to New Testament Interpretation (classes)

Note that certain papers, which have not been withdrawn (i.e. their descriptions remain published) will not be available for study in 2024-25. Please see the latest table of Recommended Patterns of Teaching for information.

The following paper has been introduced (whole text below newly added) for teaching from Michaelmas Term 2024 and first examination in 2025 (see under 'Papers which may not be available every year').

Religion in the Contemporary World

Description

This paper explores the many dimensions of religious manifestation within the contemporary world. Adopting a range of disciplinary approaches including sociology, politics, law and ethics, it explores religion's many appearances in modern public and political life. For the most part, the paper will focus upon religion in the Global North, although it will also encourage global reflections. Topics taught will vary by year, but may include such themes as secularisation and secularity; religious pluralism and freedom of religion; religion in the public square and in modern state policy; faith-based nationalism and political mobilisation; religious fundamentalism; contemporary questions of religious ethics, faith and conscience; new religious movements and alternative spiritualities.

Prerequisites and Restrictions

This paper will be delivered in Faculty-run classes and available to students in the final year of the Honour School or the Postgraduate Diploma.

If possible, part-time Postgraduate Diploma students should normally attend classes in the second year of their programme, i.e. the same year in which they will be examined. Part-time Postgraduate Diploma students, who may wish to study this paper in the first year of their programme, are requested to consult the Coordinator of the Postgraduate Diploma, who

will determine with the relevant tutor and the Director of Undergraduate Studies, whether or not it will be feasible to postpone examination.

Occasionally and in certain circumstances, students in the first year of the Honour School may be permitted attend classes for examination in the following year. This will be permitted only at the discretion of the class tutor and in consultation with the Director of Undergraduate Studies.

This paper does not require the study of any other paper.

Aims

This paper aims to provide an account of some of the main trajectories of religious manifestation and transformation in the contemporary world, working across a range of themes and from multiple perspectives.

Objectives

Students who successfully complete this paper will have:

- Been acquainted with some of the major developments of religious manifestation and change in the contemporary world
- Gained knowledge of a range of themes which might include secularism, religious freedom, religious pluralism, 'new' religions and spiritualities, fundamentalism and nationalism.
- Gained some experience of identifying and analysing primary sources relating to the above themes.
- Gained some knowledge of working across various approaches to contemporary religion, including the use of disciplines such as Sociology, Law and Policy.
- Gained experience of seminar-style teaching and skills such as public presentation.

Delivery

8 x 120 minute classes

Classes will include interactive activities such as source reading exercises and student presentations

Indicative outline

<u>1</u>	<u>Introduction/ key trends and dynamics in religion and spirituality in the modern world</u>
<u>2</u>	<u>Secularisation and disenchantment</u>

<u>3</u>	<u>Contemporary 'ethics' and morality</u>
<u>4</u>	<u>Religious freedom: faith and freedom of conscience</u>
<u>5</u>	<u>Religious pluralism in the contemporary West</u>
<u>6</u>	<u>Religion and state policy; negotiating faith-state relations</u>
<u>7</u>	<u>New Age, New Religious Movements and Alternative Spiritualities</u>
<u>8</u>	<u>Religion and nationalism in global politics</u>

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

The following paper has been introduced (whole text below newly added) for teaching from Michaelmas Term 2024 and first examination in 2025 (see under 'Papers which may not be available every year').

Ecotheology

Description

In an era of catastrophic climate change and biodiversity loss, theologians and scholars of religion have cause to reflect seriously on the ways that faith traditions shape relationships between human beings and the rest of creation. Scholars have both blamed theology for justifying motives for human exploitation of the earth, and also have looked to religious traditions for moral leadership, inspiration, and solace in the face of worsening crises.

This paper will introduce students to ecotheology, a form of constructive theology that is particularly concerned with interrelationships between nature, religion, and the divine in light of present-day environmental concerns. The paper will include:

- Ecological approaches to Judeo-Christian scriptures
- Consideration of key Christian doctrines in relation to ecological concerns
- Critical frameworks for engaging with issues of ecological justice

- Exploration of the role of religion in wider social and political approaches to ecology

Prerequisites and Restrictions

The paper is available to all Honour School and PGDip students.

There are no formal prerequisites for this paper, though students may find it helpful to have studied *Key Themes in Systematic Theology* and/or *Science and Religion*.

Aims

The paper aims to introduce students to ecotheology, and the way in which scriptural texts, doctrinal formulations, and religious practices shape engagement with (and are shaped by) ecological concerns. Students will also consider methodological issues associated with theological approaches to contemporary issues.

Objectives

Students who successfully complete this paper will have:

- The ability to recognise, formulate, and address matters of ecological concern from religious and theological standpoints.
- An understanding of hermeneutical considerations when scriptural texts are read from ecological perspectives.
- The capacity to identify and explain how key doctrines conceptualise the relationships between God, humanity, and the wider creation.
- The ability to apply critical frameworks, such as ecofeminist and liberation perspectives, to ecological concerns.
- An awareness of how theologies and religions contribute to wider societal and political discussions about the environment.

Delivery

8 lectures

8 tutorials

Assessment

Is by one three-hour written examination in Trinity term of the final year of the Honour School.

Candidates should answer THREE questions, including AT LEAST ONE question from Part A (scriptural hermeneutics and key Christian

doctrines) and AT LEAST ONE question from Part B (critical frameworks and wider societal and political issues).

Barth [Special Theologian]

Description

Why is Karl Barth (1886-1968) such a controversial and exciting theologian? His magnum opus the *Church Dogmatics* ranks amongst the greatest theological works of the twentieth century, and it is said that Pope Paul VI regarded him – a Reformed Christian – as the greatest theologian since Thomas Aquinas. Shocked by workers' conditions in his parish and by the support theologians such as Harnack gave to WWI, Barth turned from his early theological liberalism to discover 'The Strange New World Within the Bible'. His approach to the Christian faith put him amongst the radicals of his day, and the rejection of natural theology it entailed contributed to his opposition to Nazism when many went along with it. Yet Barth is not just a product of his time. He was both a conservative and a revisionary thinker, and his approach to the great themes of Christian doctrine laid the foundations for many contemporary theologies. Whether you agree or disagree with him, Barth cannot be ignored.

Set Texts

Epistle to the Romans, ch. 3, trans. Hoskyns (Oxford: OUP, 1968), 77-114.

'The Word of God as the Task of Theology', in: id., *The Word of God and Theology*, trans. Amy Marga (London: Bloomsbury, 2011), 171-98.

'Feuerbach', in: id., *Protestant Theology in the Nineteenth Century: Its Background and History*, trans. Cozens/Bowden (London: SCM, 1972), 534-40.

'No: Answer to Emil Brunner', in: *Natural Theology*, trans. Peter Fraenkel (Wipf and Stock, 2002), 65-128.

Church Dogmatics I/1, The Doctrine of the Word of God, §1 'The Task of Dogmatics' (Edinburgh: T&T Clark, 1975 – NB, NOT the 1936 edn), pp. 3-24.

Church Dogmatics II/1, The Doctrine of God, §28 'The Being of God as the One Who Loves in Freedom' (Edinburgh: T&T Clark, 1957), pp. 257-321.

'The Humanity of God', in: id., *The Humanity of God*, trans. J. Newton Thomas (Louisville: WJK, 1960), 37-65.

'The Christian Community and the Civil Community', in: Barth, Community, State and Church, (Wipf and Stock, 2004).

The Poetic World of the Hebrew Bible

Taking effect **for first examination from 2026**, the **Set Texts** for this paper will be revised as follows.

Set Texts

For students who commenced study for the Honour School and PGDip before Michaelmas Term 2023 (and full-time PGDip students who commenced in Michaelmas Term 2023), for Examination in 2024, the textual focus is on the Book Four of the Psalter (Psalms 90-106) and the poems/songs of 'Second Isaiah' (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

For students who commenced study for the Honour School and PGDip in Michaelmas Term 2023 (and full-time PGDip students commencing in Michaelmas Term 2024) for Examination in 2025 only, the textual focus is on the Book Four of the Psalter (Psalms 90-106), Proverbs 1 and 8, and the poems/songs of 'Second Isaiah' (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

For students commencing the Honour School or PGDip in or after Michaelmas Term 2024 for examination from 2026 and thereafter, the textual focus is on the Book Four of the Psalter (Psalms 90-106) and Proverbs 1-9, and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

According to the year of examination, examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the New Revised Standard Version. The Hebrew text used will be from the Biblia Hebraica Stuttgartensia (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

The Gospels

Taking effect **for first examination from 2025**, the **Set Texts** for this paper will be revised as follows.

~~(in English and/or Greek):~~

Matthew 2-3; 5-9; 17; 26-28

John 1; 5-6; 8; 11; 17; 19-20

in Greek:

Matthew 5-9; 27-28

John 1; 6; 8:12-59; 19-20

Examiners will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the New Revised Standard Version. The Greek text used will be from the Novum Testamentum Graece (Nestle-Aland), 28th Edition; Deutsche Bibelgesellschaft, Stuttgart, 2012.

The **Assessment** requirements for this paper **for first examination from 2025** are also revised as follows.

Candidates should answer four questions, two of which require comment on extracts from the set texts. Candidates may choose EITHER to comment ~~only~~ on FOUR extracts set by the examiner in English, ~~only~~ OR to translate AND comment on TWO extracts set by the examiner in Greek. ~~or a combination of extracts, each set in either English or Greek.~~

Themes in 19th Century Theology and Religion

For **teaching from Michaelmas Term 2024 and first examination in 2026**, this paper will be renamed **Theology and its Discontents from the Revolutionary Era to the First World War**. The syllabus of the paper is unchanged.

Medieval Religions

For teaching from MT24 and first examination in 2026, the **Description** of the paper has been revised as follows.

~~This paper aims to introduce students to a number of major topics concerning the institutions, thought and practice of medieval Christianity as it interacted with Judaism and Islam. The course will study Christianity (including its confrontation with Paganism) in the framework of its encounters with Judaism and Islam in the medieval West. Students will be encouraged to explore areas of similarity in the thought of the three Abrahamic religions, while recognising the distinctiveness of each. They will study key medieval Christian, Jewish, and Muslim thinkers such as Thomas Aquinas, Maimonides (Moses ben Maimon), and Averroes (Ibn Rushd). In considering how the adherents of different religions identified themselves, they will address the extent to which religious intolerance~~

~~and persecution related in medieval societies to fear of 'the other'. Treatment of the religions will interlock in order to demonstrate the many facets of the various interactions between Christians, Muslims and Jews in the Middle Ages.~~

The medieval period was a time of extraordinary theological creativity in the Latin West. Religious thinkers from across the Abrahamic religions were coming into new forms of contact with one another. As Christendom's boundaries expanded, Jews, Muslims and Christians - elite and popular, clerical and lay - set to work negotiating these encounters, often using them to clarify theological questions of their own.

This paper introduces students to major themes in the religious history of the Latin West from roughly 800-1400 CE. It focuses particularly on Latin Christianity, its key intellectual figures and movements, and its complex encounters with Islam and Judaism. The paper examines the institutional and theological developments which came to shape the Western Church: the political ascendancy of the papacy, the establishment of the first universities, the major debates in monastic and scholastic theology, and the flourishing of mysticism. It also examines the upsurge in religious violence, from polemic and persecution to inquisition and crusade. Students will study medieval thinkers from all three Abrahamic religions, including Anselm of Canterbury, Maimonides (Moses ben Maimon), Thomas Aquinas and Averroes (Ibn Rushd). By the end of the course, students will be equipped to navigate the multifaceted interactions between Christians, Jews and Muslims in the middle ages, and reflect upon the degree to which theological concerns impacted how each group saw themselves and one another.

The **Aims** of the paper have been revised as follows:

- ~~• To make students aware of the fact that Christianity was not the sole religion of medieval Western Europe and to introduce students to the many facets of interactions between Christianity, Judaism and Islam.~~
- ~~• To introduce students to important topics in a formative period in the development of the Western Church~~
- ~~• To teach students to distinguish between the institutions of the medieval Church and its teachings, as well as to distinguish between learned theology of the elite and religious expression of the laity.~~
- ~~• To introduce students to an exciting period of intellectual growth and to study its impact on the doctrinal and institutional developments of the Church.~~

- ~~• To be introduced to the work of a number of major Christian, Jewish, and Muslim medieval thinkers.~~
- ~~• To equip students with knowledge of the major historical features of medieval Western Christianity, its institutions, structures, intellectual developments and theological debates.~~
- To enable students to investigate select points of encounter between Christians, Jews and Muslims in the middle ages and assess their theological nature and impact.
- To introduce students to a number of major Christian, Jewish, and Muslim medieval thinkers and encourage critical assessment of their theological contributions.

The **Objectives** of the paper have been revised as follows:

Students who successfully complete this paper will:

- ~~• Have a sound overview of the major developments of the medieval western Church~~
- ~~• Understand the importance of the Middle Ages for the development of the doctrines and institutions of the Western Church~~
- ~~• Understand the importance of studying the interactions between Christians, Jews and Muslims to gain an understanding of the history of medieval Europe, and the attitudes of Christians towards those they described as Pagans~~
- ~~• Understand the importance of the medieval encounter between Christians, Jews and Muslims for subsequent attitudes in Christianity, Judaism and Islam concerning the religious self in relationship to the religious other.~~
- Have acquired an historical overview of the major developments of the medieval western Church.
- Have examined in detail the thought of some major Jewish, Christian and Muslim thinkers in the middle ages.
- Be able to reflect critically upon the nature and significance of medieval interreligious encounters, particularly in the contexts of religious co-existence, conflict and intellectual overlap.
- Be able to analyse theological debates with an eye to their historical contexts in the religious life of the middle ages.

Science and Religion

For teaching from MT24 and first examination in 2026, the **Description** of the paper has been revised as follows.

~~There is presently considerable interest in the relation of science and religion in the academy, church, and wider culture. These lectures deal with both the historical interaction of Christian theology and the natural sciences, as well as more recent debates, including some arising from the New Atheism—such as the role of evidence in determining beliefs in science and religion, and the place of science in contemporary culture, as well as issues raised for theology by cosmology, evolutionary theory, and the cognitive science of religion.~~

Contemporary society widely assumes that science and religion are implacably opposed to each other, while scholars in the academic field of Science and Religion insist that the truth is considerably more complex. This course provides a comprehensive overview structured on (a) method and scope of the field, (b) key contemporary debates, and (c) historical perspectives. The field is dominated by debates with respect to *Christian* theology, but other world religions feature as appropriate.

The course introduces the problem of how scientific and religious epistemologies might relate to each other, before examining the theological impact of scientific areas such as Big Bang cosmology and biological evolution, human origins and the nature of human being, the problem of consciousness, and Artificial Intelligence. There will be opportunity to consider theological controversies from the history of science, and important modern convictions such as naturalism and atheism.

To summarise, this course investigates the main topical debates that arise between theology and modern scientific culture, especially concerning the nature of human being in the cosmos, and theological and scientific controversies on origins and destinies.

The **Aims** of the paper have been revised as follows:

~~The course aims to develop a rigorous and critically informed understanding of historical debates in the field, as well as of contemporary discussions of issues of major importance, including models and narratives for relating science and religion.~~

The aim of this course is to provide students with the opportunity to reflect critically on the place and role of religious belief in the modern scientific landscape. Students will use their theological, philosophical and

historical skills to analyse a variety of problems in the inter-disciplinary area of Science and Religion, developing a broad conceptual understanding of the modern natural and human sciences as they do so.

The **Objectives** of the paper have been revised as follows.

Students who successfully complete this paper will:

1. Have acquired a critical overview of the understanding of the different models routinely used to relate scientific knowledge and practice to religious understandings of the world.
2. Be able to discuss the rise of ~~scientific naturalism~~ the modern sciences and to offer a balanced account of the problems it has raised and opportunities the sciences have introduced for religious belief.
3. Have an understanding of major scientific developments such as Darwin's theory of evolution by natural selection and contemporary cosmology ~~and, together with~~ the questions they that such developments have raised for theology, and the impact of religious belief, as well as the impact of religion on the shaping of a scientific culture.
4. Have an ~~appreciation~~ understanding of the impact of relevant philosophical issues and ~~of historical contexts on the way in which the relationship between~~ for relating science and religion ~~has been understood~~.

The **Assessment** information for the paper has been revised as follows:

Candidates should answer THREE questions, including ONE question only from Part A (Method and Scope) AND any TWO from Part B (Contemporary Debates and Historical Perspectives).

Why is the Old Testament Christian Scripture? How the Early Church found the Gospel in the Bible

For **teaching from Michaelmas Term 2024 and first examination in 2025**, this paper will be renamed **How the Old Testament became Christian Scripture**. The syllabus of the paper is unchanged.

The **Prerequisites and Restrictions** for this paper have been revised, as follows:

This paper will be delivered in Faculty-run classes and is available to all students in the final year of ~~for~~ the Honour School or Postgraduate Diploma.

Students offering this paper should also offer *The Gospels* and/or *Paul and the Pauline Tradition*. Honour School students would normally have completed either paper before attending classes for *How the Old Testament became Christian Scripture*.

Part-time Postgraduate Diploma students should normally attend classes in the second year of their programme, i.e. the same year in which they will be examined.

~~This paper does not require the study of any other paper.~~

~~There are no specified prerequisites for this course, although also taking *The Gospels* and/or *Paul and the Pauline Tradition* would be advantageous.~~

The following paper has been withdrawn and the relevant text deleted in full.

The following paper has been withdrawn and the relevant text deleted in full.

~~**Faith, Reason and Religion from the Enlightenment to the Romantic Age**~~

~~**Description**~~

~~Both on the Continent and in Britain, European Christianity at the dawning of the eighteenth century inherited a history of long and bitter theological controversy that had not infrequently spilled over into ‘wars of religion’. Against this backdrop, the advent of the Enlightenment is often recounted as a story of ‘science and secularism’, without attending to the fuller historical dynamics in which many of the leading intellectual figures wrestled mightily with questions about how best to understand the relationship between faith, reason, and social identity in the context of a plurality of traditions within Christianity. From thinkers such as Locke, we inherit the proposal that the requirements of biblical Christianity are simple and few, and that a reasonable understanding of faith promises tolerant agreement among all Christians, and therefore a basis for peace and social stability. Although popular in some circles, such proposals were far from universally persuasive, and by the end of the eighteenth century successive critiques of the supernaturalist doctrines of Christianity—by both ‘cultured despisers’ and earnest Christians alike—had so undermined the reasonableness of Christianity that some such as Schleiermacher maintained Christian faith was to be defended through appeals neither to special revelation nor to rationality, but rather to a distinctive form of religious self-consciousness. The questions arising from these various alternatives continue to animate critical discourse on~~

religion and society even today, and this paper enables an understanding of a number of the key intellectual transformations that have proved pivotal not solely for Christianity, but for modern history generally. Candidates will approach the topic through primary texts of historically significant thinkers.

Prerequisites and Restrictions

This paper will be delivered in Faculty-run classes and available to students in the **final year** of the Honour School or Postgraduate Diploma.

If possible, part-time Postgraduate Diploma students should normally attend classes in the second year of their programme, i.e. the same year in which they will be examined. Part-time Postgraduate Diploma students, who may wish to study this paper in the first year of their programme, are requested to consult the Coordinator of the Postgraduate Diploma, who will determine with the relevant tutor and the Director of Undergraduate Studies, whether or not it will be feasible to postpone examination.

Candidates for the final Honour School (single and joint) and Postgraduate Diploma students may NOT combine this paper with MORE THAN ONE of EITHER one of the options under *Further Studies in a Special Topic: Extended Essay* OR with the paper *Mysticism*.

This paper does not require the study of any other paper.

Aims

- To enable an understanding of the key intellectual developments in the eighteenth and nineteenth centuries that have proved significant both for the history of Christianity and more generally for modern society;
- To analyse and evaluate the relative merits and deficiencies of arguments regarding the relationship between faith, reason, and religious self-consciousness of the representative authors;
- To become familiar with the reception history of such arguments through engagement with substantive secondary resources;
- To build on the student's knowledge of theology and the history of Christianity.

Objectives

Students who successfully complete this paper will have:

- A good knowledge of some of the most influential and representative texts and thinkers of the period

- The ability to contextualize representative texts and thinkers with respect to the larger religious, social, and political movements of the period;
- Skills important for the historical study of religion generally, and for the history of Christianity and historical theology specifically, by assessing different sorts of historical materials and by analysing the broader context of the period;
- The capacity to think theologically, holding in view classic texts from the tradition.

Delivery

8 classes x 90 minutes; 4 tutorials

Tutorials for supervision of the submitted essays should be completed by the end of Hilary Term.

Assessment

Assessment is by two long essays, each of no more than 5,000 words including notes and appendices but excluding bibliography.

The first of these essays is chosen from a list of prescribed titles, which will be published at no later than the beginning of Michaelmas Term in the year of the examination.

Students will decide on the subject of their second essay individually, in consultation with their subject tutors. Prior approval of the title of that essay must be sought from the Board of the Faculty of Theology and Religion not later than 4 p.m. on Friday of Week 4 of Hilary Term of the final year of the Honour School or the Postgraduate Diploma. The request for approval should be made according to instructions issued by the Faculty Office. Titles will be reviewed and must be approved on behalf of the Faculty Board before the submission deadline.

Both essays should be submitted via uploaded to the University approved online assessment platform by noon on Monday of week 1 of Trinity Term in the final year of the Honour School or the Postgraduate Diploma.

Candidates will be required to make a 'Declaration of Authorship.' See University Guidance and Information [here](#) and [here](#) for further details.

Candidates for the Postgraduate Diploma may NOT replace assessment for this paper with either two short essays or a long essay.

19/10/2023 Correction of an accidental omission from the Set Texts published for the paper 'Narrative World of the Hebrew Bible'. This change will take effect in teaching for students from MT23 and for first examination in 2025.

Narrative World of the Hebrew Bible

Set Texts

[...]

For Honour School and PGDip Examination from 2025:

Genesis 1-3

17/10/2023 The Set Texts for the paper 'Narrative World or the Hebrew Bible' and 'Poetic World of the Hebrew Bible' have been revised. These changes will take effect in teaching for students from MT23 and for first examination in 2025.

Narrative World of the Hebrew Bible

Set Texts

For Honour School and PGDip Examination in 2024, these focus on the stories of primeval times that were seen as shaping the world (Genesis 1–11) and on the accounts of the last days of the kingdom of Judah (2 Kings 24–25; 2 Chronicles 36) and there will also be an opportunity to comment on the Hebrew text of Genesis 6-8.

For Honour School and PGDip Examination from 2025:

2 Kings 24-25

2 Chr 36

Ezra 1-6, 9-10

Nehemiah 9

Jeremiah 29:1-23

And from Porten, Bezalel, and Ada Yardeni. *Textbook of Aramaic Documents from Ancient Egypt*. 4 vols. Hebrew University, Department of the History of the Jewish People, Texts and Studies for Students. Jerusalem: Hebrew University, 1986–1999:

Volume 1 (letters), pp. 69-75 - Request (and draft) for Letter of Recommendation 407 BCE

Volume 2 (contracts), pp. 15-39 - Mibtahiah Archive 471-410 BCE.

There will also be an opportunity to comment on the Hebrew text of Genesis 1-3.

According to the year of examination, eExaminers will set gobbets selected from ~~these chapters~~ only those chapters/sections indicated in the above lists. The English translation of the Bible used in examinations will be the New Revised Standard Version. The Hebrew text used will be from the Biblia Hebraica Stuttgartensia (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

Poetic World of the Hebrew Bible

Set Texts

For Honour School and PGDip Examination in 2024

The textual focus is on the Book Four of the Psalter (Psalms 90-106) and the poems/songs of 'Second Isaiah' (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

For Honour School and PGDip Examination from 2025

The textual focus is on the Book Four of the Psalter (Psalms 90-106), Proverbs 1 and 8, and the poems/songs of 'Second Isaiah' (Isaiah 40–55) and there will also be an opportunity to comment on the Hebrew text of Psalms 93-99.

According to the year of examination eExaminers will set gobbets selected from these chapters only. The English translation of the Bible used in examinations will be the New Revised Standard Version. The Hebrew text used will be from the Biblia Hebraica Stuttgartensia (BHS), Deutsche Bibelgesellschaft, Stuttgart, 1967/77.

19/08/2023 Updates to descriptions, aims and objectives of the paper 'Gender and Power in the Hebrew Bible'. The revisions are detailed below and full descriptions published on the webpage. This change will take effect in teaching for students from MT23 for first examination from 2024.

Updates to the delivery and indicative pattern of lectures for the paper 'Medieval Religions'. The revisions are detailed below and full descriptions published on the webpage. This change does not represent a substantial change to the syllabus but consolidates content into a reduced number of lectures, in line with the delivery of other Honour School papers. The change will take effect for students commencing the Honour School or PGDip in MT23, for first examination in 2025.

The table of Recommended Patterns of Teaching has been updated so that lectures on The Reformation in Europe have been transferred from HT24 to TT24 and lectures on the Nature of Religion have been transferred from MT23 to HT24.

Medieval Religions

Delivery

~~16~~ 12 lectures; ~~6~~ 4 classes; 8 tutorials.

<u>MT 1</u>	<u>Reform I: the papacy (Gregorian reforms, peace of God/truce of God, investiture controversy)</u>
<u>MT 2</u>	<u>Reform II: monasticism (10thC Benedictines, 11thC hermits, Cistercians)</u>
<u>MT 3</u>	<u>Anselm of Canterbury</u>
<u>MT 4</u>	<u>Twelfth-Century Renaissance (schools, universities, 'humanism', old and new masters)</u>
<u>MT 5</u>	<u>Abelard</u>
<u>MT 6</u>	<u>Jews in medieval Christian society</u>
<u>MT 7</u>	<u>Crusades CLASS</u>
<u>MT 8</u>	<u>Study of the Bible (trip to Bodleian to visit manuscripts)</u>
<u>HT 1</u>	<u>Christians, Jews and Muslims in Iberia</u>
<u>HT 2</u>	<u>Averroes and Maimonides</u>
<u>HT 3</u>	<u>Friars</u>
<u>HT 4</u>	<u>Heresy</u>
<u>HT 5</u>	<u>Popular religion CLASS</u>
<u>HT 6</u>	<u>Aquinas</u>
<u>HT 7</u>	<u>Scotus and Ockham</u>
<u>HT 8</u>	<u>Mysticism CLASS</u>

Replacing:

-	Subject	Themes
<i>Michaelmas Term</i>		
1	Carolingian Church I	Paganism (Saxons, Vikings, Magyars)
2	Carolingian Church II	Role of Papacy

3-	CLASS: Benedictine monasticism; Cluny-	The era of regula mixta; the Carolingians and the Rule of St Benedict; the St Gall Plan; Cluny and reform-
4-	Gregorian Reform-	The year 1000; 'Peace and Truce of God'; Purity and reform; Gregory VII; The Investiture Controversy-
5-	Monastic Reform-	Hermits and the search for perfection; Bernard of Clairvaux; The Cistercian Order; Other monastic orders-
6-	Preachers and Friars-	-
7-	CLASS: Popular religion-	Religion/religiosity; Christian lay piety; Jewish lay piety-
8-	Twelfth-century Renaissance: Monastic and cathedral schools-	Learning and labour; Monastic libraries; Cathedral schools; Salerno, Bologna, Paris-
<i>Hilary Term</i>		
1-	Twelfth-century Renaissance: medieval humanism-	Challenge of ratio (reason); issue of the Eucharist; John of Salisbury; Herrad of Hohenbourg-
2-	Twelfth-century Renaissance: Anselm of Canterbury/Bec-	-
3-	Twelfth-century Renaissance: Peter Abelard-	-
4-	Muslims, Christians, and Jews in Iberia, 711-c. 1300-	Conquest of Islam; Cordoban Caliphate; Convivencia; New Christian kingdoms; Almoravids and Almohads-
5-	Jews in Medieval Christian Society, C. 1000-C. 1300-	Demography; Centres of Judaism; Christian attitudes to Jews-

6-	CLASS Twelfth-century Renaissance: Study of the Bible:-	Glossa ordinaria; School of Rashi; Christian Hebraists-
7-	CLASS Canon Law-	Evolution of Gratian's Decretum; Lateran IV and programme of Innocent III; Gregorian Decretals-
8-	CLASS Crusades-	Link to Reform movement; Pilgrimage; Holy war; Jews and Muslims-
<i>Trinity Term</i>		
1-	Universities of Paris and Oxford: Aquinas-	-
2-	Universities of Paris and Oxford: Duns Scotus and William of Ockham-	Conciliarism-
3-	Averroes and Maimonides-	-
4-	Heresy-	Cathars; Waldensians; Inquisitions-
5-	CLASS Heresy-	Heresy, mysticism gender-
6-	1492: The Fall of Granada and the Expulsion of the Jews from Spain-	-

Gender and Power in the Hebrew Bible

Description

This paper will treat issues of gender and power in the biblical text and world, considering of the Hebrew Bible, using a variety of perspectives/tools including historical, literary, theological, and ideological approaches. We will engage with close reading of a selection of biblical and extra-biblical texts including narrative, law, and poetry. Alongside close reading, we will employ and develop theoretical approaches to ancient texts such as cultural anthropology, Drawing on concepts from gender theory, archaeology, and the comparative method. We will explore

the intersections of studies, and engaging in close readings of various biblical and other broadly contemporary texts, we will consider how gender and sexuality are constructed in these texts, as well as how the texts might have related to the underlying historical reality at the time of their composition. We will also explore the interface between gender, power, sexuality, race, ethnicity, and social class in the texts and in their ancient world cultural context, as well as considering and developing the conceptual tools to engage in contemporary debates concerning these issues in present-day contexts.

Aims

~~Students will have gained familiarity with biblical texts concerning issues of gender and power in their social and cultural contexts, considering how biblical women and other marginalized figures operated within as well as challenged the expectations placed upon them.~~

- To explore the conceptualization of gender and sexuality in texts of the Hebrew Bible and in other relevant comparative texts from the ancient world;
- To consider the relationships in these texts and in their cultural contexts between gender, sexuality, power, ethnicity, and class;
- To bring ancient and present-day conceptions of gender and power into dialogue with each other for the fuller understanding of both the ancient and the modern ideas.

Objectives

Students who successfully complete this paper will ~~have~~ be able to:

- ~~Gained detailed knowledge about and understanding of the presentation of gender and women in ancient biblical texts and traditions~~ Demonstrate a knowledge of the cultural milieu from which biblical and other ancient texts emerged;
- Understand and critically evaluate the constructions of gender and power in biblical and other relevant ancient texts;
- Identify and interrogate issues of gender and power which occur in present-day contexts;
- ~~Developed the conceptual tools to approach women and other figures that appear in the margins of biblical traditions;~~
- ~~Reflected upon the current state of Old Testament and cognate scholarship and future possibilities for research;~~
- ~~Be able to write intelligently on the selected texts and topics in dialogue with both primary material and scholars~~ Use both primary and secondary sources to write intelligently and critically on the texts and topics studied.

23/06/2023 Two new paper descriptions 'Early Buddhism' and 'Mahāyāna Buddhism' replace 'Foundations of Buddhism' and 'Buddhism in Space and Time' respectively. The key differences between the new papers and their predecessors are detailed below. Full descriptions are published on the webpage. This change will take effect in

teaching for students commencing the Honour School or PGDip from MT23, for first examination in 2025.

Early Buddhism~~Foundations of Buddhism~~

Description

The paper deals with the main historical, religious, and philosophical aspects of early Buddhism, covering the period from the time from the historical Buddha up to the up to the development of the Abhidhamma/Abhidharma. doctrines and practices of mainstream (pre-Mahāyāna) Buddhism, as reflected by the surviving literature of the various schools. Tutorials will enable students to further discuss and analyse the main topics dealt with during the course, thus representing an ideal complement to the lectures. It is hoped that in this way the students will be able to develop a critical perspective on the subject of the paper and the relevant scholarship.

Aims

To introduce students to the main historical, religious, and philosophical aspects ~~ideas~~ of early Buddhism in a way which stimulates thought and ~~relates to any knowledge they may already have of other religions~~ contextualises Buddhism within the intellectual world of ancient India.

Objectives

Students who successfully complete this paper will:

- Have a basic knowledge of the main historical, religious, and philosophical aspects of early Buddhism ~~mainstream Buddhism and its doctrines.~~
- Have a basic knowledge of the major trends in modern scholarship on the subject.
- Have written a series of coherent essays on topics central to the subject.

Mahāyāna Buddhism~~Buddhism in Space and Time~~

Description

This paper deals with historical, religious, and philosophical aspects of Mahāyāna Buddhism as it developed from the beginning of the common era, with a focus on the first millennium C.E. The paper will address the genesis and development of Mahāyāna Buddhism in India, its interaction with the larger intellectual context of the Indian subcontinent, and aspects of the subsequent dissemination of Mahāyāna to other parts of Asia. ~~and changed in space and time. The first part of the course will be devoted to the main doctrines and schools of Mahāyāna (Great Vehicle) Buddhism. The second part will discuss the transmission and~~

~~transformation of Buddhism in some of the main areas where it continues to exist in the modern world.~~ The tutorials will enable students to further discuss and analyse the main topics dealt with during the course, thus representing an ideal complement to the lectures. It is hoped that in this way students will be able to develop a critical perspective on the subject of the paper and the relevant scholarship.

Aims

To acquaint the students with the main historical, religious, and philosophical aspects of Mahāyāna Buddhism, its intellectual context, and its dissemination throughout Asia.~~To give students some appreciation of the various forms that Buddhism has taken during its transmission throughout Asia.~~

Objectives

Students who successfully complete this paper will:

- ~~• Have a sense of the ways in which Buddhism has varied in space and time.~~
- Have a basic knowledge of Buddhism as a phenomenon in world history, the main historical, religious, and philosophical aspects of Mahāyāna Buddhism, its intellectual context, and its dissemination throughout Asia.
- Have a basic knowledge of the major trends in modern scholarship on the subject.
- Have written a series of coherent essays on topics central to the subject.

24/05/2023 Official descriptions of individual papers and table of recommended patterns of teaching published to Faculty website.